THE INCONSISTENCIE OF THE Independent way,

With { Scripture, and It Self.

Manifested in a threefold Discourse,

I. *Pleading Parliament*, with M. *Owen*.

II. *A Review of* M. *Hookers Survey of Church-Discipline*. The first part.

III. *A Diatribe* with the same M. *Hooker Concerning Baptism of Infants of Non-conformists present*. Cap. 2. Of his third part.

By DANIEL CAWDREY, a Member of the Assembly, and late Preacher at *Martins* in the Fields.

JEREM. 6. 16.

Stand ye in the waies, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul.

LONDON,

Printed by *A. Miller* for *Christopher Meredith* at the Sign of the Crane in *Pauls* Church-yard. 1644.

THE INCONSISTENCIE OF THE Independent way, Scripture, and Wath It Self.

Manifested in a threefold Discourse;

I. Vindicia Vindiciarum, with M. Cotton.

II. A Review of M. [illegible] of Church-Discipline. The first part.

III. A Diatribe with the [illegible] Concerning Baptism of Infants of Non-[illegible], Cap. 2. Of his third part.

BIBLIOTHECA COLLEGII

By Daniel Cawdrey, a Member of the Assembly, and late Preacher at Martins in the Fields.

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London,

Printed by A. Miller for Christopher Meredith at the Sign of the Crane in Paul's Church-yard, MDCLI.

THE EPISTLE TO THE Dissenting Brethren.

IT is some mens happinesse (I know not how or why, unlesse it be out of the partiality of their *Followers* to their own way and party) that write they (or preach they) never so weakly (or absurdly) they finde some admirers to cry them up, all their words as Oracles, and all their works as Wonders. Other men, though they do clearly discover (perhaps because they do discover) the weaknesses and contradictions of those waies and works, must have their Books buried in silence, slighted and scorn'd, or themselves censured and traduced: [*as carrying on a design, endeavouring by pen to blot the fair Copy of Truth, and to crosse out of the Book of mens memory and esteem, the names of them whom God will honour though they will not,*

Ep. to the Way cleared, pag. 2.

&c.] I have observed it as a depth of Romish policy of late, That they have left off to answer to any controverted points (being beaten out of the field by the full and clear confutations of their Doctrines, by our late learned Champions) and betake themselves now to a complyance with all Heresies and Sects, so to oppresse the Truth in another way, by crying down both Ministry and Learning. To which purpose, some Jesuiticall Pamphlets have been vented of late in severall dresses, and scattered abroad to do mischief, which have been answered and confuted; but they have the wit, not to reply, lest they make the cause worse. This practice some of our Independent Brethren have too much imitated; Witnesse the *Diatribe*, about Ordination, Imposition of hands, and preaching by Gifted men, not in Office; which being learnedly and judiciously answered by D. S. and proved to be a *Paradiatribe*, the Authour thereof (thought to be a great man amongst them) is unwilling (it seems) to reply; whether out of consciousnesse of his own weaknesse, or out of pride and scorn of all, not of his own way and opinion; that his Disciples may think it is not worth answering. The like I may say of *Vind. Clav.* which having discovered many weaknesses and contradictions in *The Key* and *Way*, is answered rather with slighting and scorn, then any solid convictions, as will appear in this present *Vindication*. Of 7. Chapters in the *Vind. Clav.* he answers but to one; and of 3. Sections in that first Chapter, he answers but to two; and throughout those 2. Sections, doth rather reproach his adversary by the undeserved names of *Vindex* and *Avenger*, then satisfie his charge. And after a threefold promise (with attestation of the Name of God twice) to give a further answer,

The Swords Abuse asserted. *The vanity of the present Churches*, &c.

answer, shakes him off, as some contemptible person, fet to be slighted, rather then answered. When I had, upon the first sight of his book, read what he had written, I presently set pen to paper, and made a draught of this present *Vindication*; but yet was not perswaded to print it, partly because I waited till M. *Baily* and M. *Rutherford* put out their Reply, to joyn it with theirs, (which I have long in vain expected) and partly because I was unwilling to make any further Discovery of the weaknesses of the Reverend Authour, and partly because I might think, the best answer to a slight answer, was no answer. But when I considered, that the Book was cried up by the Epistler to it, as so exquisite a piece, in these words: [*In the latter part of this Book* (The Way Cleared) *being controversal, you have a fair Additional to the Models afore printed of the Church-way (so much called for) not Magisterially laid down, but friendly debated by Scripture, and argumentatively disputed out, to the utmost inch of ground, and defended* Cap a pie *(as they speak) from the head to the heel, of every branch of truth essentiall to the controversie.*] and when withall I perceived that this and other Books of that *Way* published, were highly esteemed as unanswerable, and very taking with weak and unsetled mindes, to the disturbance of the peace of the Church; I found no rest in my spirit till I had seriously tried the strength thereof, especially of that Reverend and Learned M. *Hookers Survey of Church-Discipline*, which I heard most magnified, as the strongest piece of that *Way*; and so by the way give in a short answer in Vindication of *Vind. Clau.* from the Reply of M. *F.C.* so far as concerned my self. To forward this undertaking, I was the rather provoked; 1. By the importunate and reiterated recognition of those Tracts, Ep. to the *Way* Ep. to the *Way* cleared.

Ibid. those *Models* (as they call them) *of the Church-way*, viz. *Church-Government*, *Church-Covenant*, &c. and now the late *Modell* (or *crambe sepe cocta*) of M. *Bartlet*, and this Additional, of the *Way Cleared*. 2. By the often repeated quarelling, at our calling for a fuller Treatise, Ep. to the *Way* and a clearer Modell of the Church-way: 3. By the non-performance of that promise so long ago made, so often pretended, [*Of a fuller Treatise of the same Subject, with ampler demonstrations, by joint consent of the Churches of Old and New England.*] But will they never take notice of the Answers given to most, or many of those? (for they all hold out the same things;) And why are they not rather offended (we have told them we are, and they ought to have given us satisfaction, had they esteemed us brethren) offended, I say, at their own scandalous breach of promise, in not exhibiting that fuller Treatise by joint consent, *&c.* Our Brethren of the Assembly, how long, how oft did they promise a full Modell of their *Way*, which yet we have as long and as oft called for, and expected, but all in vain? The time was, when some complained (but causelessly) as Ep. to the *Way* an excuse of their neglect of promise, [*That their hands were bound up, and of the unwillingnesse of Licensers to License their Tracts*, &c.] But sure these last two or three years, their hands have been loose enough, and the presse open; but still this fuller Treatise by joint consent, *&c.* cannot finde the way into the Light: We have rather cause to think, that their disagreement among themselves, is the reason why they dare not give us their Model, lest the world should see their differences (being so few of them) and their Lightnesse and Inconstancy, if (as oft they have done) they should hereafter change their Judgements, upon pretence of New Light,

Light, perhaps as old errour, as that they left last.

That I may briefly declare my judgement, concerning this *Way*, so much adored and magnified by many; there are three things which have much prevailed with me, to perswade me, that it is not the way of Christ.

1. The contradictions, at least the many differences, as from the Scriptures, so from one another, and one man from himself; a Scheme whereof is presented, at the end of our first part.

2. The propensity of many of their principles (wherein they differ from the Presbyterians) to separation, and to the worst of Schism; I shall instance in some particulars.

1. [*That there is no Catholike visible Church, no Church visible but a particular Congregation*;] which is to deny all communion of Churches, and to grant only communion of members, yea, some grant scarcely so much: Witness the Reverend Authour of the *Survey of Church-Discipline*, who saies expresly, [*He hath professed the course (of administration of the Sacrament to those of another Congregation) to be unwarrantable, because the Administration of the Sacrament is a Ministerial Act, and what authority hath he (the Pastor) to do it, or they to receive it from him to whom he is no Pastor?*] This must needs open a door to as many divisions as there are Churches, none having any power beyond their own Church: whereby all Religions, all Heresies, may be tolerated, and none can hinder it. *Surv.* par. 2. pag. 64, 65.

2. *That all Church-power, the power of the Keys, is independently and solely in a particular Congregation*;] which is the setting up of Church against Church: and that Admission and Ejection of members is only into and from a particular Church: A childe is baptized into a

particular Congregation, and not into the Catholike, or other Churches, to them he is an Infidell: And one excommunicated is cast out only of his particular Church, because the power extends no further then to a particular Congregation.

3. *That a Church essentiall, or a Congregation of believers without Officers, may chuse and ordain her own Officers:*] which will be the ready way to break them into separated Assemblies, one part chusing one, another another.

4. *That a Minister is a Minister to none but his own Congregation:*] which tends to destroy the unity of the Church, and that communion which the Churches of God may and ought to have one with another.

5. *Gathering of Churches out of true Churches;*] which gives way to every man to separate from his own, and to joyn himself with another Church, supposed purer; with contempt of the former Congregation: The Reverend M. *Hooker* confesseth, [*That the faithful Congregations in* England *are true Churches, and therefore it is sinful to separate from them as no Churches:*] And yet our brethren here practise this separation, by gathering their Churches out of ours, confessedly true Churches.

Præf. to his Survey, p. 11. & in his Book.

6. *That none but confederates by the explicit Church-Covenant have right to Ordinances:*] which is to keep out many precious souls from communion with their fellow-members, and their children from Baptism, and to make them no better then Infidels. That's the second thing.

3. The many mischievous consequences of those principles, and sad effects, of the practice of the Independent way, in *Old England*, fully manifested in these

these few last years. For instance,

1. Under the Name, Shadow, and Shelter of Independency (as another Trojan Horse) have not only other Sectaries, but had liberty to set up their Churches, ἀκωλύτως; but also the Jesuites themselves, have masked under this Vizard, transforming themselves into all shapes and sects, and have had the faireſt (or rather the foulest) opportunity to propagate all monstrous and soul destroying errours; and to ruin not only the Presbyterian but the Independent Churches also: Evident it is, that most of the points of Popery, are preached and published in these Churches, as a fair inducement to usher in the Antichristian Religion, whenever the secular power shall come into their hand.

2. Their Renouncing of their former Ordination in our Churches (which is reported to be done by some, if not most of our Dissenting Brethren) hath ministred occasion to Jesuites, Anabaptists, profane persons, and such like, to cry down our Ministry, as Antichristian, or null: and hath exposed us to all those foul reproaches of *Baals* Priests, False Prophets, Black-coats, &c. which are daily poured out against the faithfull Ministers of Jesus Christ. It is by one of them laid to our charge, as a great crime, that we also have not followed them in this Renunciation. This he saies, *As learned and godly as the most and best of the Ministers are, in the Church of* England, *yet (with grief of heart let it be spoken) very few of them have learned to this very day to disclaim and renounce the evill and erroir of the way of coming into the Ministry, I mean, their Antichristian Ordination, received from the Prelates*, &c. *Those Bishops being Antichristian, their Ordination also must needs be so*, &c.] To which I say these things. 1. I desire him

M. *But Model.* p. 119, 120.

to

Pag. 80. to remember his own distinction; [*We must distinguish between the corruption of things, and the things themselves, between the essentials of a Church-state, and the accidentals: Now it cannot be denied, but in respect of the Accidentals of a Church-state, so all is lost under the defection of Antichrist, that is, in respect of the right order and administration of Ministry, Ordinances, and Government: but not the essentials of these; and so long as these remain, the Church-state is not lost*, &c.] Our Ordination therefore, was not Antichristian, though it be granted, that the Title and Office of a Diocesan Bishop, were Antichristian: Nay, he seems to say and hold, that in *Rome* it self, the Church-state is not lost, so long as the essentials remain; *viderit ipse*: But we say, The Prelates were certainly Presbyters, and ordained not alone, but together, with the hands of a Presbytery: And if they did arrogate such power to themselves, as that no Ordination could passe without them; yet that was but an Additional corrupt circumstance; And himself tels us; Pag. 105. [*That the corruption of Administration doth not wholly make it null or void*;] Then (we say again) Our Ordination was not Antichristian, that which was so (if any thing in it was so) was rather the errour of the Ordainers, then of the Ordination, or ordained. 2. If the call of our Congregations will give us a right Ordination, most of us, if not all, have that to shew, as well as themselves: A call or consent of our people either explicit or implicit; which is confessed sufficient, by the Reverend Surveyor of Church-Discipline, and acknowledged to be in our Churches; why then should we renounce our Ordination? 3. If it be necessary to renounce our Ordination as Antichristian, because of a corruption in the Ordainers; I would ask him, whether Baptism administred

† Par. 1. pag. 47. *Thus the people and parish*, &c.

miniſtred (I ſay not by a Romiſh Prieſt) by a Miniſter ſo ordained, be not alſo Antichriſtian? (as Anabaptiſts do ſometimes object.) And whether he himſelf did ever to this day renounce and diſclaim his Baptiſm (like enough done with the Sign of the croſſe, by ſome prelatical Miniſter) as Antichriſtian? Himſelf propounds a like Queſtion thus: [*Are not thoſe that we judge godly, and in a capacity to make uſe of all the holy Ordinances of Worſhip, to be baptized again?*] And he anſwers negatively, they are not, for this reaſon amongſt others. [*Becauſe it is ſuppoſed they have been (though corruptly) baptized already; Now the corruption of any adminiſtration, doth not wholly make it void and null, if they had the eſſentials of that Ordinance,* &c.] He might have been as favourable to our Ordination, if he had pleaſed: But he may remember and ſatisfie another Query propounded by himſelf, to ſome Anabaptiſts, to be ſeriouſly conſidered; [*Whither there be any lawfull Baptiſm, where the Adminiſtratour hath no lawfull calling thereunto?*] And I would propound it, as ſeriouſly to be conſidered by him; Whether if our Ordination be (as he makes it) Antichriſtian, the Adminiſtratour of his Baptiſm, had any lawfull calling thereunto, and conſequently whether his Baptiſm be lawfull or null; and he muſt not be rebaptized? And thereby gratifie the Anabaptiſts, as in others, ſo in this opinion and practice. But I proceed to another.

Modell p. 105.

Pag. 71.

3. Their preaching as *Gifted Brethren*, (for ſo they only are to all Congregations but their own) hath cauſed this generall liberty of preaching, by men not in Office, of all Trades and Profeſſions; to the contempt of the Miniſtry, to the multiplication of ſchiſms, diviſions, and ſeparations, from their former Miniſters and

Churches; while every man hath liberty to propagate his own erroneous notions, and every man takes the License to hear whom he likes best, as most agreeable to his own opinion. Yea, this very Liberty taken and allowed by them, hath almost brought as much contempt upon themselves, as on the Presbyterian Ministers; Many of their followers chusing rather to hear even Boy-preachers, then themselves.

4. Their placing all power in a particular Congregation independently, without any power of appeal, makes an unjust censure irremedible. For this *New-England* it self affords us a fresh and sad instance, upon the report of very credible persons. There was an Excommunication passed by the major part of a Congregation there, against a person who thought himself wronged, and desired his cause to be heard, by the Elders of other Churches: who, upon the hearing doubted whether the Excommunication could be justified. And they desired the rehearing of it. But it would not be granted by that Congregation, or prevailing party in it: whereupon one of the Elders a reverend Pastor of another Congregation, writes thus to a friend: [*It will be a trouble to your M. Ch. not to have his business examined: but he must consider how the case is, and look up to heaven, for I can assure him there is no help to be had upon earth, till the Churches are reformed, and become Presbyterian. I speak seriously, I think that such things will make some incline to the Presbyterian way, who formerly have been as firm Independents as M. ---- If Independency do not break all the Churches in* New-England, *except a few Semi-presbyterian, Some are deceived, &c.*] In consideration whereof, he gives his advise, to divers other Independent Ministers, to think seriously of the Presbyterian way: and

divers

divers there, are become more moderate then formerly: Happy were it for *Old England* if our Dissenting Brethren would hearken betimes to this advice; before they have utterly broken their own and our Churches.

5. The power given to a Church-essentiall (as they call it) both to chuse and ordain their own Officers, or Ministers, as it is, and will be a cause of many factions and divisions; so it will bring the Ministers maintenance to depend upon the peoples benevolence; who may, and will upon the least dislike, reject him, and deny him any allowance; which will in a short time destroy the Ministry, discourage others from the Ministeriall calling, and consequently ruine Religion. I have seen a Letter from *New-England* to this purpose; wherein advising his friend to do his endeavour to preserve the stablished maintenance of the Ministry here; He saies, concerning *New-England* Ministers thus: *Though most of the people here grow wealthy, yet not one Minister almost, hath from the people a competency to maintain himself and family, except he have an estate of his own:*] One main design of the Anabaptists or Jesuites, in crying down Tithes here, is to destroy both Ministry at present, and Learning for the time to come, when there shall be no certain establishment of a subsistence in that calling. How far our brethren have been assistant to this design, I wish them seriously to consider.

6. It is the observation of many both learned and godly, That many of those that once decline from us to the Independent way, stay not long with them, but fall presently into Anabaptism, from thence to Familism, from thence to Rantism, even the utmost of blasphemy and prophaneness: Some poor souls have tired

themselves in seeking aud trying all the New waies of Religion, and after a weary vagary to finde the truth, which they lost, have returned home by weeping crosse. But few there are that do so; which is a Lamentation, and shall be for a Lamentation. Yea, it is observed, that those that run not into those extremities of errours, blasphemy and prophanesse; yet fall strangely from the power and practice of godlinesse, wherein sometimes they walked, and grow more remisse and loose, in secret and family duties, in sanctification of the Sabbath, &c. of which many holy men in former times and later, have found and said, [*That it was the Nurse of so much piety in Old England, and the glory of our Church and Nation:*] Little did we think, that those who outstood the Sabbaticall profanations of the Prelates, their reproaches and scoffs of purity, precisenesse and strictnesse (as they called it) would have so soon declined to the same loosenesse with them, upon a new pretended principle of Christian Liberty, or Liberty of conscience. But we see that to be true; [*That the Sun (of Toleration) can do that with a Traveller, to make him cast aside his garment, which the Stormy windes (of persecution) could not do.*]

7. And lastly, To adde no more, Those sad and never enough to be lamented Divisions, in Towns, Congregations and Families; those animosities, jealousies, bitternesses, heart-burnings, amongst brethren; attended with so much contempt and scorn of those Churches and brethren, they have forsaken; being the fruits of this New Way; make it more then probable, this way is not the way of Christ. It is observable, that as soon as ever any begin to decline from us, though they were the entirest bosome friends before, [*such as took sweet*

counsel

counsel together, walking to the House of God together as friends:] fasting and praying together often, in publike and private; communicating at the same Table of the Lord, *&c.* after all this, they first withdraw and estrange themselves, then come to slight both us, our Ordinances and Ministry, as well as our persons: and in some it ends in an open or secret opposition, and it's to be feared at last it will end in hottest persecution. The Spirit of Christ is a spirit of meeknesse, gentlenesse, and forbearance: The way of Christ, and the *wisedom which is from above, is first pure, then peaceable, gentle, easie to be entreated,* &c.

These considerations of the evil fruits of the Independent way (so called) I doe not therefore exemplifie (God is witnesse) to cast reproach upon the persons of any of that way, who are (as I trust, many are) truly godly, but only to give them occasion seriously to review the principles by which they walk. And I would humbly entreat them to reade the following discourses, without prejudice or partiality; and then judge, whether there be not a Discovery made of the weaknesse of the foundation of their way: And if it prove so to be, to retract what they have more weakly built upon it, for the glory of God, and the peace of the Churches.

If any say, you have said much against their way, but nothing, or little, for the goodnesse of the Presbyterian way. I answer, Enough hath been said for it already, by the *London* Divines, in their *Jus Divinum Regiminis Ecclesiastici*; and the *Vindication of the Presbyterian Government* by the Province there: This to me is a very probable argument of the goodnesse of the Presbyterian way, That all sorts of men, Athiests, Papists, Episcopal, Anabaptists, all Sectaries, and prophane men

do so much oppose it. That way (said he) must need's
" be good, that *Nero* persecutes: whereas most of these,
the latter especially like well of, and comply with the
Independent way, as granting more Liberty then the
x Presbyterian will. Besides that, the fruits of the Pres-
byterian Government, in other Reformed Churches, e-
specially in the preventing or suppressing of errours, he-
" resies, and profanesse, speaks sufficiently for it.

I had also some thoughts, to have vindicated the Pres-
byterian government from those unjust aspersions cast
† upon it by M. *B.* in his Model, *p.* 52. *&c.* but they are ei-
ther so weak or so false, that they fall by their own
weight before an indifferent and intelligent Reader. I
§ shall now stay the Reader no longer in the porch, but
referre him to the Tracts themselves: Desiring the Dis-
senting Brethren with single and impartiall Judgements
to consider the miserable rents and divisions, the errors,
" heresies and blasphemies broken out in this Church of
England, since their way got footing and countenance
here: and withall (in the fear of God) to study how
they may be repairers of those breaches made, and re-
storers of Truth and Peace lost, to this distracted and
‖ almost destroied Church, *Amen*.

To

To the Preface.

1. THe Authour of Vind. Clav. did not therefore conceal his name, that he might secretly accuse whom he durst not openly charge; but for other reasons made known to, and approved of by Reverend and godly Brethren here. Nor was there any need (after the Roman custom) for him to shew himself face to face; especially when he charged nothing clavicular, but what he found, and any might finde publikely in the Authours own books. And had not the Subject and Titles of his books discovered him, he did not so much as name him in all his book, but only the first letters of his name: except once by citing the words of the Prefacers to The Way, in their Epistle. Love (it is true) is the best way to heal dissentions; but it is rather love of the Truth, then of mens persons, if those must be severed. And this the Authour of Vind. Clav. thought he manifested, in his vindication of it from those errours and contradictions, which he found (as he still thinks) in those books he undertook. Yea, he thought he could not better shew his love to the Reverend Authour, then by manifesting his errours; as well as the weaknesses of that way, wherein he is a Leader to many (such is the respect to his person) besides the way of Truth. Amicus Plato, &c. And whose books do most breathe lust to contention, his, who discovers errours, or theirs, who defend them, being discovered; is left to the judgement of all indifferent Readers.

2. There is no doubt but the name of the Authour of Vind. Clav. is well enough known, to this Reverend Brother, by information of some from hence. He is one, who is known to honour and reverence his person, worth, and holinesse, as much as any man; and as sorry to see him so mistake his way. One he is, that came to the read-

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ing of his books, with praier and sincerity, to finde, and submit to the Truth found; But when he saw, that he [walked not uprightly according to the Truth of the Gospel,] *he thought it his duty to withstand him (as* Paul *did* Peter*) and to vindicate the Truth suppressed, and the Keys usurped into the hands of the right owners. And that is the proper sense of the word* Vindiciæ: *The Assertion of Liberty or Freedom for the oppressed. It was not therefore an argument of much love, to take the word in the worser part, and to call the Authour by the name of* vindex, *(which sometimes also signifies a* Redressour *of things, or a* Defender *or* Restorer *of Liberty) much lesse the* Avenger: *as if* [the title and purport of the Book did hold him forth to be a man of Revenge:] *For as there was no reason (no former difference being between them) so there appears no footstep of Revenge, in all his discourse. The purport of the book, was not to revenge himself, but to vindicate, that is, to rescue Truth, which he thought he saw oppressed, not so much by the strength of Reason, as by the Authority of men in reputation for learning and holinesse. And he thinks, (and so do others with him) there is more appearance of Revenge in the names of* Vindex *and* Avenger *put upon him unjustly (besides the slighting of him in the shortnesse of the Reply, of which more hereafter) then is to be found in all his proceedings. If there be any phrase or passage too sharp, or unbeseeming the gravity of either party (as he begs pardon for it, so) he desires it may be imputed to that zeal he bears to the Truth, and to the souls of many seduced into a mischievous separation, the consequences whereof are found to be so dangerous to this Church of* England, *as threatning its utter desolation.*

Gal. 2. 14.

3. *But what saies he to the charge (in the Title page) of weaknesses and contradictions?* If *(saies he)* Christ may have any glory by that, I shall willingly acknowledge that I am made up of weaknesses and contradictions;] *If those had been charged upon his person, he had answered religiously: But if it be only intended against his way, he answers nothing: Or if this were really confessed, it would be not only to the glory of Christ, but his own also. But if it be (as it rather appears to be, by his Defence of those weaknesses and contradictions) only modestly spoken, as insinuating the contrary, surely Christ shall have little glory from that, and himself lesse. There is a way to seek glory, by flying it, and that is, no*

glory,

glory, saies the wisest of men. But when he applies that to his person which was spoken of his books, he does but elude the charge, and not answer it.

4. [Nevertheless *(saies he)* all this will not argue that which the Avenger saith, He hath heard that I have often altered my judgement since I went to *New-England*, &c. *That tho* Assertor *(not the* Avenger*) hath heard so, and that of some near and dear friends of his, is true; and he hath found, that another (whom he undertakes) hath heard so too: But that he hath altered his judgement, and that to contradiction, in his two Tracts,* The Keys, *and* The Way, Vindex, *the* Assertor, *thinks he hath made to appear in* Vind. Clav. *beyond any reasonable contradiction, and shall do more in this. Now when he saies,* [He sees by the first words of the Way, that the Publishers had not the Copy taken from him, but an imperfect Transcript:] *he laies a foundation for the eluding of all, or some at least of the objected mistakes; by disclaiming their Copy: But then he looses this ground again, when he saies:* [I do beleeve what the Publishers do report (and they had it from his own Letters, as they say,) That setting aside some difference in Logical terms, there is no material difference between the Keys and the Way, either in doctrine of Divinity or Church-practice;] *which is to own the Differences and Contradictions between those Tracts, if any such be proved: Of which in the next.* Par. 1. pag. 28.

5. *It was objected, that the Authour of those Tracts, did as flatly contradict himself, as ever any man did: For in the Keys he saith,* [The Keys were delivered to *Peter*, as an Apostle, as an Elder, and as a Beleever;] *But in the Way, he saith,* [They are given to *Peter*, not as an Apostle, not as an Elder, but as a professt Beleever:] *Is not this a flat contradiction? There is a three-fold answer given to this Objection.* Pag. 4. Pag. 27.

1. The words *(saies he)* are not mine, but the Assertors,] *The Words as they are contracted are not his* in terminis, *but if they be not his, in their sense, let Reason judge: In the* Keys, *expounding the sense of those words,* [To thee will I give the Keys, *&c.*] *he saies,* [It hath proved a busie Question, How *Peter* is to be considered in receiving the power of the Keys; whether as an Apostle, or as an Elder, or as a Beleever: Now because

we are as well ſtudious of peace as of truth, we will not lean to one of theſe interpretations more then to another: (To ſpeak ingenuouſly and without offence what we conceive,) the ſenſe of the words will be moſt full, if all the ſeveral conſiderations be taken jointly together: Take *Peter* conſidered, not as an Apoſtle only, but an Elder alſo, and a Beleever too, all may well ſtand together:] *Does not this Diſcourſe clearly hold forth this Propoſition, as the ſenſe of that Text, The Keys were delivered to* Peter *as an Apoſtle, as an Elder, and as a Beleever too? (all may well ſtand together.) And now take the words of the Way*; [In the Goſpel of Chriſt, the power of the Keys is given to *Peter*, not as an Apoſtle, nor as an Elder, but as a profeſt Beleever:] *And is not this a flat contradiction? And that as ever man ſpake? (for contradictions do not* recipere magis & minus:) *Yea, this latter propoſition is again contradicted, in this very Defence, when* par. 2. p. 22. *he ſaies,* [*Peter* in his loweſt relation in the Church, (as a profeſt beleever) had his ſhare in the power of the Keys; not that he had his ſhare in the whole power of the Keys, as a profeſt Beleever: but that he had other parts of the power of the Keys, as an Elder, and as an Apoſtle, immediately given him by the Lord Jeſus.

See Keys pag. 5 If *Peter* then received the whole power of the Keys, then he ſtood in the room of all ſuch as have received any part of the power, Apoſtles, or Elders, or Churches.

Now let any Logician judge, whether this be not as much as to ſay, [Peter had the power of the Keys given him as an Apoſtle, as an Elder, and as a Beleever: which is a flat contradiction to the other; The power of the Keys is given to *Peter*, not as an Apoſtle, not as an Elder, but as a profeſt beleever:] *His Apology makes it worſe,* [It is (*ſaies he*) a trivial rudiment in Schools, whatſoever is attributed to any as ſuch, is given to all as ſuch univerſally, reciprocally, and only; If the Keys were given to *Peter* as an Apoſtle, then to all the Apoſtles, and only to the Apoſtles:] *Now aſſume; But the Keys were given to* Peter *as an Apoſtle, (ſaies he in the Keys) therefore they were given only to Apoſtles; and ſo not to beleevers as ſuch: Again, argue thus: If the Keys were given to* Peter, *not as an Apoſtle, not as an Elder, but as a Beleever, then to all Beleevers, and only to Beleevers: But (ſaies the Way) the Keys were not given to* Peter *as an Apoſtle, nor as an Elder, therefore they were given to all Beleevers (women and all) and only to Beleevers. What the Publiſhers of*

the Keys *say, helps not off the contradiction at all*; [The disposal (*say they*) of this power may lie in a due allotment into divers hands, &c. rather then in an entire and sole Trust, to one man, or any sort or rank of men or Officers:] *For they agree not with their Authour, nor he with them: He saies, this power of the Keys is given only to Beleevers: They say, it is put into divers hands: and is not this a contradiction? But he takes himself wronged by the Assertor, affirming him to place all the power in one sort of men, in that place*; The Way, *pag.* 45. *which in the same passage he does deny*, [They (*the brethren*) may not administer Sacraments in defect of all Officers;] *Truly this is to discover the contradiction more: For if the Keys be delivered to beleevers only as such, then the power of administring Sacraments is given to them: for that is a part of the power of the Keys: But he asserts the former in the* Way, *pag.* 27. *therefore, Take his own Proposition, or argument, a quatenus tale*; [If *Peter* had received the power of the Keys, *quatenus Apostulus*, or *quatenus Presbyter*, then only Apostles, or only Elders had received all Church-power:] *Does it not follow as well, If* Peter *received the power of the Keys*, quatenus *a Beleever, then only Beleevers had received all Church-power? But* Peter *received the power of the Keys*, quatenus *a Beleever*, (*not as an Apostle, nor as an Elder*) *saies he expresly*, The Way, *p.* 27. *Therefore only beleevers have received all Church-power. And if all Church-power, then of administring Sacraments, which he after denies: Besides, in the place named* (the Way, *pag.* 45.) *he gives the brethren the greater part of Church-power*, viz. *to ordain and excommunicate all their Officers: which are the highest Acts of Rule* (*as he elsewhere speaks*) *therefore he may not deny them the lesser to administer Sacraments: Yet he saies*, [He that saith, *Peter* received the power of the Keys, as in the room of all sorts of Officers and members, he affirmeth that *Peter* received all Church-power, found in Beleevers, Officers, or Brethren: And is there any passage in the Keys, which crosseth or contradicteth this?] *The Assertor did not say there was any passage in the Keys, that contradicts this; but he still saies* (*as then he said*) *there is a passage in the* Way, *that not only crosses, but contradicts this, and that flatly, as never man more; Thus, he that saies,* Peter *received the Keys, not as an Apostle, nor as an Elder, but*

(that is, only) as a Believer, contradicts that: as now is evident to any eye,

2. But a second answer is given to help out the first: [If there had been some difference between the Way and the Keys, in some expressions; yet (as the Præfacers, &c.) it lay rather in Logical terms, then in doctrine, or Church-practice, and such is this, about the first subject of the power of the Keys, &c.] *Had it been only a lesser difference about a Logicall notion (as he minces it) the Assertor had not observed it: but a difference (of the high-*
|| *est magnitude) to contradiction, in delivering a* new way, *is very remarkable: How shall we be brought to agree with them that con-*
§ *tradict not only one another, but one man himself? 2. The first subject is indeed a Logicall term, but the matter discoursed is doctrinall Divinity; and whatever the practice be, it is in Divinity as well as in Logick, a contradiction to say, The Keys were given*
† *to* Peter *as a Believer only, and to* Peter *as an Apostle and Elder too: To say, all the power of the Keys is given to the Brethren, as*
‖ *Believers; and yet to say, The power of administring Sacraments is not given to them. And if the practice be not suitable to the doctrine, it makes yet a more remarkable difference: Why this is also told us,* The Way, *p.* 45. [They (*the brethren*) might proceed
|| against all Officers as well as one, yet in such cases our Churches are never wont to proceed, but in the presence, and with the consent and approbation of other Churches.] *But then their Doctrine and practice agree not, which is the greater blemish, see-*
‡ *ing they hold that power of the Church to be* jure divino, *and immediatly from Christ: And as for administration of Sacraments, and preaching the Word ordinarily, we know not what you practise in* New-England; *but we are sure in* Old-England, *They that were never Evangelically ordained (or have renounced their Ordination) do both preach and administer Sacraments; and so doctrine and practice contradict one another.*

3. *There is yet a third answer to succour both the former.* [It were no just matter of calumny, if in some latter Tractate I should retract or expresse more commodiously what I wrote in a former lesse safely: as *Augustine*, &c.] *Truly Sir, it had been no just matter of calumny so to do; but of honour and reputation rather. But to*
|| *write contradictions, and to take no notice of them, till observed by*

others;

others; and then to be so far from retracting, as to stand upon justification of them, is nothing like S. Augustines *practice, and so falls short of his reputation.*

There are in that Epistle Prefatory, as also in the Animadversions upon the Epistle to the Keys, other differences observed, between their Author and the Prefacers; but he is not pleased to take notice of them; It is too hard perhaps to reconcile others with himself: It is well if he can reconcile himself to himself: Which how, and how far he is pleased to do, We now follow him to consider.

Errata.

PAge 5. line 10. for *on* reade *or*. p. 9. l. 15. for *not* r. *yet*. and put in *be* in the end of the line. p. 11. l. 17. for *ſent* r. *ſhut*. p. 12. l. 29. for *declared* r. *eularged*. p. 24. in marg. for 7. r. 3. p. 34. l. 3. after *elſe* put in *then but*. p. 37. l. 12. for *effect* r. *affect*. Ibid l. 28. for *wickedneſſes* r. *weakneſſes*. p. 38. l. 3. for *new* r. *now*. p. 40. ſect. 1. for *fill* r. *full*. p. 53. l. 1. for *Criticall* r. *Cryptically*. p. 72. l. 8. for *Congregation* r. *Corporation*. p. 77. l. 34. for *promiſes* r. *premiſes*. p. 83. l. 27. for *oratio* r. *operatio*. p. 89. l. 31. for *if* r. *it*. p. 93. l. 15. r. *his meaning and their to be as*. p. 97. l. 14. for *precious* r. *previous*. p. 104. l. 3. for *conſideration* r. *confederation*. p. 106. l. 27. for *both* r. *but*. p. 121. l. 1. for *entruſted* r. *intereſted*. p. 125. l. 1. after *before*, put in *us*.